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MARRIAGES.

At Boston, Jan. 15th, by Rev. Samuel C. Gunn, D. D., Malcolm McRitchie and Norah J. Morrison, both formerly of Victoria Co., C.B., now of Rat Portage, Manitoba.

At the house, Hanover, on Jan. 21st, 1903, by the Rev. A.L. Budge, B. A., Mr. John Heath, of Hope Bay, to Miss Fanny Tasker, of Bentinck.

On Dec. 12, 1902, in the Church of Scotland, Bombay, India, by the Rev. J. Henderson, the Rev. J. R. Harcourt, of Mhow, C.I., to Edith Blaine, daughter of Mr. John Blaine, of Blackheath, Ont.

At Drinkwater, on Jan. 21, 1903, by Rev. S. MacLean, B. A., Wm. Hagan, of Moosejaw, to Miss Margaret Watson, daughter of Mr. James Watson, of Drinkwater.

DIED.

At his home, 554 Princess ave., London, Ont., on Jan. 17, 1903, James Bisset Angus, eldest son of Robert Angus, aged 32 years.

At "Elmwood," Hamilton, on 21st January, 1903, the Honorable Andrew Trew Wood, Senator, in his 77th year.

Near River John, Jan. 15th, 1903, Laughlin Cameron, at the advanced age of 101 years and 10 months.

Very suddenly at the Presbyterian Indian mission, Ahoussat, B. C., Russell Colin Russell, infant son of Mr. and Mrs. John W. Russell, aged seven weeks.

On Jan. 20, 1903, at 32 Drummond street, Elizabeth Gilmour MacQueen, wife of James Tasker.

At Corwall, on the 28th ult., Corydon Josephus Mattice, Treasurer of the United Counties, in his 64th year.

At 267 Rusholme Road, on the 27 ult., Christine Mackay, beloved wife of J.H. Fleming, and daughter of Thos. C. Kcefer, C. M. G., Ottawa.

BIRTHS.

At Abbotsford, B.C., on Jan. 15, 1903, the wife of Donald Fraser, of His Majesty's Customs, of a son.

To Professor and Mrs. McFadyen, at 137 Avenue road, Toronto, on 28th ult, a daughter.

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Note and Comment.

It is a curious coincidence that the new Primate and the Archbishop of York are both Scotchmen. This is probably the first time in the history of the Church that such a thing has occurred.

Some publicans in London are declining to serve more than two drinks to one person at one visit; and the streets at once assumed a more orderly aspect. The provisions of the Act are very stringent.

The Boers are descended from the Huguenots who left France under the Revocation of the Edict of Nantes, and from the Dutch, who emigrated at various times in search of civil and religious liberty.

It is announced from Edinburgh that Mr. Andrew Carnegie has resolved, in furtherance of his education scheme for Scotland, to give \$5,000,000 to endow a trust for scientific research.

Rev. Dr. John Watson ("Ian Maclaren"), of Liverpool acting under medical advice, has been obliged to cancel all his public engagements, both in Liverpool and elsewhere, until the end of July.

More than twenty million dollars were given away last year by will in Great Britain for religious, educational, and charitable purposes. What non-Christian country could show such a record?

The amount subscribed towards the purpose of raising a memorial to the late Marquis of Dufferin and Ava has reached £5400. The fund is now closed, and Mr. F. W. Pomeroy, the sculptor, has made considerable progress with the statue.

A church hard to match is one at Durban, in the Zulu Mission, which sends out every male member who is at all qualified for the task to take some active part in preaching the Gospel each Sunday. Its pastor is a Zulu, and under his supervision no less than 50 meetings of some kind or another are held every Lord's Day.

Brides in Alföld, Lower Hungary, have been deprived of their wedding gits by the Government health authorities. It was the custom of the place for brides to wash with soap and to comb the heads of all guests, they in turn throwing coins into the basin. The result, according to the doctors, was the spreading of disease, and an epidemic of ophthalmia led the Government to put a sudden end to the custom.

The Rev. J. C. Carrick, B. D., minister of Newbattle, is interesting himself in a movement to restore the monument in Newbattle Churchyard to William Creech, the Edinburgh publisher, to whom Burns addressed his poem "Willie's awa'," and to place a brass tablet in the church where the father of Burns' patron and friend ministered from 1739 till 1745, "to commemorate one who assisted in helping on the ploughman-bard of Scotland."

The venerable Dr. Theodore L. Cuyler, whose "Recollections of a Long Life" is as engrossing a book as has recently come from the press, was eighty-one years of age on January 10 last. His pen is still active, and his bow abides in strength.

Sir Thomas Lipton tells that Queen Alexandra's executive ability is extraordinary. Concerning the dinner to some 2,000 widows and as many orphans created by the late war, no detail was too trivial for Her Majesty to oversee, wherefore the dinner was given without one jarring note or one detail being marred by incompetency. Her Majesty is a very good business woman.

It is reported upon authority from South Africa that an agreement has been arrived at between Mr. Chamberlain and the leading financiers, by which the contribution of the Transvaal towards the expense of the war is fixed at thirty millions sterling. A guarantee will furthermore be given for an imperial loan of £30,000,000 to be expended on reproductive public works in the Transvaal and Orange River Colony.

It is reported that the Winnipeg Catholics will re-open negotiations with the Winnipeg Public School Board for an arrangement whereby the Catholic schools may be taken over by that body to the relief of the Catholic ratepayers who now pay taxes to the public schools and support their own schools voluntarily. But then the Archbishop of Montreal tells his people that the Manitoba school question is not settled. It appears, however, that the Catholics of Winnipeg are about settling it for themselves.

At the beginning of the last year there were in the United Free Church of Scotland 1,896 ordained ministers, including "Emeriti." Of this number of ministers there are only five who were ordained before the year of the Disruption (1843). Of those who were ordained in that year there are only two on the ministerial roll. There were 630 who have been in the ministry over twenty five years; thirty-seven will attain their semi-jubilee in the present year. Of those on the ministerial list, only one-third of the whole number have been over twenty-five years in the ministry.

After a lapse of 300 years since he acted such a prominent part in Scottish affairs John Knox is now to have a mural memorial erected to his memory in St. Giles' Cathedral, Edinburgh, at a cost of £1,400. It was in this sacred edifice in later days, when Charles I. endeavoured to force Episcopalianism upon the country, that, according to tradition, Jenny Geddes, a lady with the fiery enthusiasm of a Kensit, threw a stool at the head of the Dean when he opened Laud's new Service Book, and raised a riot which culminated in the doom of Episcopacy as the State religion in Scotland.

The statistics of churches in New York City present some interesting facts. There are now in the greater city 1,380 churches, of which 238 are Roman Catholic. The total indebtedness of all the churches is about \$12,800,000, and there are only a

little over 300 churches that are entirely free of debt. In all Greater New York the Protestant church membership is estimated at being 425,243 souls. The parishioners of the Roman Catholic churches approximate 976,025 in number. The total estimated value of Roman Catholic church property in the five boroughs is \$41,152,800; that of the Protestant churches is \$87,012,323.

It is true of practically every community that either the church or the saloon controls it, and every citizen in the place is in the hands of one or the other. Which would you rather have over you?

The Rev. Cosmo Lang, the Bishop of Stepney, has been at Sandringham on a visit to the King. This gives some countenance to the rumor that he will be the new Bishop of St. Alban's. Bishop Lang is a Scotchman, a son of Dr. Marshall Lang of Aberdeen University, formerly Moderator of the General Assembly of the Church of Scotland, and minister of the Barony Church, Glasgow, Norman Macleod's old parish. Bishop McLeod is also a nephew of Rev. Gavin Lang, formerly minister of St. Andrew's Church, Montreal, and now of Inverness, Scotland. Many of the bishop's family have been and are ministers of the Presbyterian Kirk.

It is expected that the new Archbishop of Canterbury will be enthroned about the middle of February. This ceremony, though not, of course, approaching a Coronation, is attended with a good deal of pomp. In the early half of the century the ceremony was performed with comparative simplicity, and often with some difficulty. Archbishop Hawley, who was promoted to the See of Canterbury in the height of the Reform agitation, was stoned out of the city, and it is only in the latter half of the century that the Archbishops have had any popularity in their own cathedral city.

The Island of Porto Rico has been for four hundred years in the undisturbed possession of the Church of Rome. Four years ago a meeting of Protestants in the island would have been held at the risk of their lives. The Presbyterians of America took the Gospel to Porto Rico as soon as they were able after the island came into possession of the United States. On the 25th of October last the formally organized Presbytery of Porto Rico met in the beautiful church of Aguadilla. There were six ministers present and three Porto Rican elders. The language spoken in the court was Spanish. Much interest was manifested by the natives at this unprecedented assembly. An evening meeting of a popular character was held, and among the speakers were several naive Christians who spoke on "Christ for Porto Rico, and Porto Rico for Christ." The American church have reason for rejoicing in that, by God's good hand on their work, they have shed the Gospel light in a land covered with darkness scarcely less black than that of heathen lands, and more impenetrable because of the violence of Rome's priests and the fury they stirred up among their ignorant devotees.

Our Contributors,

Historical Criticism, VIII. *

Genesis chaps. 6-9.

Critics have sometimes been accused of making difficulties in the Scriptures where all was plain. The true critic never does this; but he sometimes finds problems, and then he sets himself to seek a reverent solution. The chapters which we are to study to-night illustrate this. A superficial examination of them will reveal the presence of two different hands in their composition. It has been the achievement of Historical Criticism to find a satisfactory and reverent interpretation. Scholars by applying critical methods have succeeded in separating the work of the different authors and have thereby made these chapters intelligible, and have given them a new revelatory value.

We have here two accounts of the Flood, one by the Jehovist written about 850 B.C., and the other by the Priestly writer who lived about 400 years later. (For convenience we shall use the symbols J and P for the Jehovistic and the Priestly document, respectively, and *a* and *b* added to the verse number to denote the first and second parts of the verse.)

The Jehovistic account is contained in the following verses:—ch. 6: 18; ch. 7: 1-5, 10, 79, 16b, 12, 17, 22, 23; ch. 8: 2b, 3a, 6, 12, 13b, 20, 22; ch. 9: 18, 27.

The account of the Priestly writer is contained in the following verses:—ch. 6: 9-22; ch. 7: 6, 11, 13, 16, 18, 21; ch. 8: 1, 2a, 3b, 5, 13a, 14, 19; ch. 9: 1, 17, 28, 29.

As might be expected, there are many differences due to the different points of view of the writers, and these are full of interest and instruction. The two narratives may be distinguished by the use of the different name for God, J using Jehovah, translated LORD, and P using Elohim, translated God. The difference in the literary style is apparent, J being picturesque, flowing; P, precise and formal. J records that the flood lasted forty days and forty nights, P that it lasted one hundred and fifty days. J classifies the animals into clean and unclean, P disregards this distinction. J records the human weakness of Noah, which P omits. And P records at length the covenant between God and man, which J omits. Lastly, the conception of God is different in each. In J, God is the redeemer of man; He is near to man, and interested in his doings. He "shuts Noah into the ark," He "smells a sweet savour," and all through his history the Jehovist expresses a warm, tender, humanized conception of God. The Priestly writer on the other hand, thinks of God as the Creator of man, exalted in majesty, imposing certain requirements on man whom He formed in His image. His relation to man must be expressed in a formal covenant.

But while these distinctions are instructive, it is of greater importance to observe the essential agreement of the two accounts and to understand what we mean when we say that they are inspired.

The tradition of a great flood is found among all races except the Chinese and the Egyptians; from which fact some have hastily concluded that the flood was universal. But there is a great diversity

*Notes of the eighth of a series of sermons by Rev. G. M. Milligan, D.D., of Old St. Andrew's Church, Toronto.

in the accounts. Many of them are plainly framed to account for certain peculiarities of racial character or of habitation. None except the Assyrian bears much resemblance to those in Genesis. But between the Assyrian and the Hebrew versions there is so much likeness as to lead irresistibly to the conclusion that they were derived from a common source. This is supported by the fact that the Babylonian civilization had at a very early date spread over the whole of Palestine, and even reached as far as Egypt. It seems probable therefore that the Jehovist and the Priestly writer inherited the Babylonian story of the flood. But they have retained nothing but the bare framework. The Babylonian version is, as usual, polytheistic. The flood is due to the quarrels of angry, capricious gods who are not equal to noble men. In the Hebrew version we have one God, ruling over the universe, interested in man, the creature of His hands, hating sin, but full of mercy. In this difference of spirit and contents we find its inspiration, and this, we claim, is a higher test of inspiration than mere verbal consistency and having dates, etc. all square.

In the Hebrew version we find great spiritual truths and a revelation of God's character.

(1.) We learn that there are great crises in personal and national life, when men seem to have sinned out their day of grace, when no recuperation seems possible and the only remedy is destruction and a new start. This is illustrated in history by the fall of Assyria, of Egypt, of Jerusalem, of Rome. We learn that all suffering is not reformatory but that it has a primitive element; that the wages of sin is death.

(2.) The dominant element in the universe is the spiritual. The history of the world is the expression of spiritual law in the natural world, the invisible making itself known through the visible. The laws of Nature are the media whereby God carries out His purposes and expresses His character. So that the poet, when he sees sermons in stones and good in everything, only sees things as God made them. And the Jehovist is a poet. He is not afraid to use bold expressions. He says "the Lord shut Noah in"; he means that God was the cause. So in interpreting the words "the Lord smelled a sweet savour," we must allow the writer the same liberty which we allow to other poets. We do not stumble over the words "the very stones prate of my whereabouts." We use our imagination.

(3.) Behold the goodness and the severity of God. He is distressed in heart but will by no means clear the guilty. To the merciful He will show Himself merciful, and to the froward He will show Himself froward. As a man is in heart, so is God to him for blessing or for discomfiture.

FOR DOMINION PRESBYTERIAN.

The Deparing Spirit.

BY C. H. WETHERBE.

It is a marvel to me that anyone who is in the habit of carefully reading the Bible will insist that it teaches the notion that the soul of the Christian who has died sleeps in the body. I do not hesitate to say that this notion is positively contrary to both Scripture and true philosophy. Take the case of Christ at the time of his dying on the cross. He said that he commended his spirit to the

Father. Surely there would have been no intelligent sense in his saying such a thing if it had been true that his spirit would remain in his body while it lay in the tomb. If it had been a fixed fact that his spirit would go into the tomb along with his body Christ would certainly have known it, and he would not, therefore, have specially commended his spirit to his Father.

Then look at the case of the dying Stephen. He called upon his Lord, saying, "Lord Jesus, receive my spirit." He knew that his spirit would leave his body as soon as he died, and so he asked Christ to receive his spirit. He certainly would not have made this request if he had been divinely taught to believe that his spirit would sleep in his body.

And Paul called the body a "tabernacle," and he spoke of departing from that tabernacle when he should die. In 2 Cor. 5: 1, (R.V.) he says: "We know that if the earthly house of our tabernacle be dissolved we have a building from God." He thus declared the dissolution of the body, a fact which is potent to everybody in all ages. Dead bodies become dissolved, but the believing and redeemed spirit cannot be dissolved, nor can it possibly remain in a dead body. In the epistle of James we read these philosophical words: "The body, apart from the spirit, is dead." It is when the spirit leaves the body that the body is dead. Then think of those dead bodies which are cremated or destroyed by chemical fire, reducing them to ashes; if they did possess a spirit, what becomes of it? Is it burned to ashes? Absurd! And the whole theory of soul-keeping is a most silly absurdity. It is a species of infidelity. The spirit of the true believer departs at death to be with the Lord of his life and of his love.

FOR DOMINION PRESBYTERIAN.

Bible Study: Two Verses this Time.

Isaiah 55: 8, 9; Paper IX.

BY ANNA ROSS.

Prayer at the beginning, "O Lord God, feed me with thy thoughts, and lead me in thy ways."

Verse 8. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Verse 9. "For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

Here are two things emphatically declared about God's thoughts—

1st. They are *not* the same as ours.
2nd. They are as much higher than ours as the heavens are higher than the earth. Who can tell how much that is?

Now here is a most serious practical question. How shall we, with our feeble faculties already loaded with wrong thoughts, ever attain to those other thoughts which are so unconceivably higher than our own? This is a question to be fairly faced, for life and eternal success depend upon it.

We shall now be ready to thank God for verse 4. He has already "given" and pointed out to us His "Witness," from whom we shall get the very thought of God.

Here also are two things about God's ways—

1st. They are not the same as our own.
2nd. They are as much higher than

appointment of new Missionaries. It will be remembered that a few weeks ago a special day of prayer was appointed that candidates might be forthcoming. Four appointments were made. Other applications have been deferred until the May meeting of the Committee.

Rev. R. A. King, of New Westminster, was appointed as Principal of the Indore College. Mr King is by birth an Edinboro man, having with his parents settled near Brandon, when he was nine years of age. He is a graduate of the Manitoba College, and took his B. D. course in Edinboro. He afterwards studied in Marburg, Germany, and has had some years experience in the Home Mission field. He is regarded as specially equipped for the important position to which he is appointed, and upon which he enters with a deep sense of responsibility. Dr. J. M. Waters was appointed to India. He is a graduate of the Trinity Medical College, and has had not only experience in Home Mission work, but also has had a business training. He succeeds Rev. N. R. Russell in relation to Central Presbyterian Church, Toronto, which undertakes his support. Mr D. J. Davidson will graduate from Knox College in the Spring. He has had experience as travelling secretary of the Presbyterian Volunteer Movement. Mr. Davidson also goes to India. Rev E. G. Robb is a graduate of Knox College, and has had two years experience in B. C. He is appointed to Honan.

The needs of the Honan field are such that it will be necessary to appoint at least two others, and the death of Mr. Hood, makes it important that another still should be appointed if possible. It is needless to say that these additional appointments imply an increased expenditure, and will require an increased revenue. The Committee feel that the Church is prepared to respond to the requirements of a growing work.

Reports from the fields are encouraging, although recent reports from China indicate the possibility of further trouble. The appointment by the Empress to prominent positions of men who have been prominent in the Boxer Movement is ominous. In the meantime the work is full of encouragement.

The Presbytery of Indore has always been dissatisfied with his Annual Report. It has not been as carefully prepared and widely circulated as they think the importance of the work demands. They are preparing a report with special care, which will be illustrated, and are appealing to the F. M. C. to print it in an attractive form, and give it wide circulation.

Dr. Buchanan has passed through a successful operation for appendicitis. He is so far recovered as to be able to return to his work.

The orphanage at Mhow for famine boys is nearing completion. Twenty acres of land has been secured at Rutlam for a boys' orphanage; but when it was determined that there should be but one orphanage for boys, and that it should be at Mhow, it was suggested that these twenty acres at Rutlam should be used as an orphanage for girls instead of the site at Neemuch which in many respects is less suitable. The Committee agreed to the erection of the orphanage at Rutlam, and has instructed the Women's Council accordingly.

In India there is an annual Meli or Christian Conference held specially for the benefit of native preachers. Topics are discussed bearing upon religious life and work. The Conference this year which was held at Indore is reported as one of the best and most powerful ever held.

The demands upon the reduced staff in India made, by the large number of famine children necessarily impaired the other work such as primary schools conducted at the Out Stations. Mr. Wilson found his primary schools in a somewhat discouraging condition upon his return.

CENTURY FUND BOOKS.

The Rev. Dr. Campbell, Agent of the Century Fund, has sent out circulars and appeals on several occasions, through the columns of the newspapers, to ministers and congregational treasurers, asking that the Century Fund books containing a list of the contributors should be sent to his address. A very large number paid no attention to the request.

According to the promise given at the time the Fund was instituted, the committee are publishing a Memorial Volume, containing a brief descriptive statement of each of the schemes helped by the Fund, together with a detailed list of the contributions received from each congregation of the church. This volume is now nearing completion, and, to prevent any misunderstanding in future, intimation is hereby given that the individual contributions can only appear in connection with congregations whose treasurers have forwarded the books provided for the purpose.

The books should be forwarded to Rev. Dr. Campbell, Perth, so as to reach him on or before Thursday, 18th February. Will ministers kindly see that the Century Fund treasurer in their congregations do this and oblige.

ROBT. H. WARDEN,
Convener of Committee.

Toronto, 31st Jan. 1903.

THE CRITIC'S CORNER.

The Referendum.

I am not going, in this letter, to discuss the recent vote on Prohibition, its meanings, and the problems that rise out of it; that may come up later. I wish, just now, to call attention to an article in the last issue of the International Journal of Ethics, entitled: "The Moral aspects of the Referendum." The writer, Langdon C. Stewardson, Lehigh University, sets forth in a clear, useful manner, what the Referendum is, and what it is not.

1. The "Modern Referendum," which is based upon the idea of popular sovereignty, is not proposed as a substitute for The Representative System, but as a modification or corrective of it. Whether in its optional or compulsory form, it means nothing more than an appeal, on certain matters of constitutional or statute law, as the case may be, from the duly authorized legislative representatives to the whole body of constituents who elected them.

2. So far as America is concerned, the Referendum cannot be regarded as altogether a foreign importation. It is during the Nineteenth century that the Swiss System was originated and completed, "whereas the general Court of Massachusetts, so long ago as 1778, submitted to popular vote, a constitution, which was rejected, and two years later, one that is in force to day. Likewise, in New Hampshire, a constitution, which was referred to the electors in 1770 and which was repudiated by them, was followed by another in 1788, which was accepted."

3. Where the Referendum is most widely applied, it cannot include all laws. The constitution of South Dakota, a Referendum State, requires "that any laws which the Legislature may have enacted shall be submitted to a vote of the electors of the State before going into effect"; but from this

provision are excluded, "such laws as may be necessary for the immediate preservation of the public peace, health or safety, support of the State government and its existing public institutions."

4. "The Referendum is conservative in its character. It may obstruct beneficial legislation, as well as that which is pernicious, but here its power ends." Still it is important to note that, in such voting, the people take a direct, although limited, share in legislation.

5. Among the causes that led up to the Referendum the author classes as chief, 1st. The defects and corruptions connected with the representative system. 2nd. Political corruption among the representatives. 3rd. The need of political education among the people. The essayist then turns to Switzerland to discover how far the Referendum has checked these evils and quickened the political life of the people. The following charges are preferred against it, with the support of numerous facts. 1st. The interest of the people has not been maintained; there has been much apathy and indifference as to the voting. 2nd. Much useful progressive legislation has been obstructed. Perhaps "delayed" would be a better word, as many of these measures finally became law; and when accepted after such careful consideration, were on a firm basis. 3rd. The Referendum has had the effect, in some cases, of weakening the sense of responsibility among members, and has tended to develop politicians of a purely negative type of mind.

But there is something to be said on the other side. 1st. The Referendum has lessened party spirit and enabled the public to retain the services of able men, whose measures they were not ready to accept. 2nd. It "has served to keep men mindful of principles and to enhance the importance of measures rather than men." We are told that parties and party leaders, in one sense of those words, do not exist in Switzerland; and that the little country manages to do very well without them.

6. Further, the Referendum acts as a popular safety-valve. "By giving the people the last word, it takes the sting out of parliamentary defeat and affords the minority a chance of explaining and defending its position before the public at large. If it is the people, on the other hand, who are discontented, the Referendum presents them with an opportunity of expressing their displeasure at the way in which their affairs have been conducted, and of rejecting the measures, that are not to their taste."

The conclusion is, that, on the whole, the Referendum in Switzerland has rendered good service, though it has not justified either the bright anticipations of its most ardent advocates, or the gloomy fears of its bitter opponents.

We have had one example of a Referendum in Ontario; recently, that, however, was a special case, as this mode of treating public questions is not yet a part of our regular constitutional machinery. Still, it brings up the whole question before many minds and it may be well for us to learn from the experience of others.

The teaching seems to be that the Referendum does not bring a political millennium, for human nature remains the same; but it does remedy some existing evils, and helps to bring the people into more direct contact with the legislation of the country. It may be said to be used by us in reference to certain municipal by laws, and some day, it may receive a wider and larger application.

VERAX.

The Quiet Hour.

Christian Self-Control.

S.S. Lesson. Feb. 15; 1 Cor. 8 : 1-13.

Golden Text—Let us therefore follow after the things which make for peace.—Rom. 14 : 19.

REV. JAMES W. FALCONER, D. D., HALIFAX.

We know, v. 1. Howbeit there is not in every man that knowledge. v. 7. A great deal has been gained in the interests of peace and harmony in any neighborhood or church or home, when the fact is fairly faced that, wherever any number of persons are gathered together, there must be differences of opinion on many subjects. So long as we expect people to think just as we do on all subjects, there will be fret and worry and bad temper. Boys and girls at school know how much trouble can be made by one who always wants his favorite game to be played, or who constantly insists on having for himself the part in the game which he likes best. Things move smoothly only when each of us is willing to allow others the same right to their opinions, that he claims for himself.

To us there is but one God, v. 6. We should not allow our regard for the feelings of others to move us a single inch from a position which we believe to be right. Paul knew that God the Father, and not a senseless idol, was the true object of worship. He knew that there was but one Lord Jesus Christ, through whom the universe had been created and man redeemed. He would not yield these beliefs or abate in the least his boldness in declaring them, to please others, or win them over to his side. From his example we learn to stand firm as a rock for principle, while at the same time we give way to others as far as conscience will permit.

Their conscience being weak, v. 7. Conscience may show its weakness in various ways. There is such a thing as a Sabbath conscience. Sometimes it becomes so exhausted when the Sabbath is past that it is quite unable to keep us right in our daily business. The conscience of some people is strong enough to keep them from stealing their neighbor's purse or sowing evil weeds in his field, but too weak to prevent their robbing him of his good name by careless or ill-natured speech or planting seeds of discord which will bear bitter fruit for many a generation. The conscience may be so weak that it cannot induce a man to change a wrong decision. There are people who think themselves very conscientious, because when they once pass their word, they always stick to what they have said. But a promise to do wrong is a wrong promise, and should be broken as quickly as possible. A conscience that does not lead to this is a weak conscience.

The Father, of whom are all things, v. 6. Here is the sovereign remedy for fear and anxiety. All things in the great universe belong to our heavenly Father. The son of a millionaire would laugh at the thought of being in want. But earthly riches often "make themselves wings" and "fly away." It is not so with the riches which belong to the Maker of the worlds. They are unfailing, and are placed freely at the disposal of the humblest child of God. Those for whom the Lord provides need not dread the lack of anything that is a real good.

Conscience . . . is defiled, v. 7. Our clocks and watches sometimes go wrong and

need to be regulated. Conscience, too, may be mistaken and require to be corrected according to the teaching of God's word. The conscience of Paul, for example, was in error when it made him a persecutor of Christians. But a guide that is not always right is better than no guide at all. If we disobey conscience once, the next time it will speak less clearly, and if we constantly disregard it, we shall at last cease to hear it.

This liberty of yours, v. 9. Imagine a company of Arctic voyagers who have been frozen up during the winter. Spring has come and one of the number is strong enough to take advantage of the first opportunity of escape. But the rest are weakened by the long strain and must wait until strength comes back to them. What would we think of the man who would look out only for his own safety, with no thought or effort for his fellow sufferers? It may be that we are able to drink in moderation without danger, though this is very doubtful; but it is certain that many around us would be ruined, body and soul, if they once began to use strong drink. Our liberty should be used, not to set them an example which will lead to their destruction if they follow it, but to guide them in the path of safety.

For whom Christ died, v. 11. As long as we are in Paul's company, we can never get far from the cross. All his thinking centres in the death of Christ; and it is this death of Christ which is to control our conduct in relation to others. Christ died for that weak brother; then, the spirit of Christ in us requires that we do nothing to endanger his welfare.

I will eat no flesh, v. 13. The only gain, if I can drink wine and be safe, is a certain animal pleasure. The loss, if I am not safe, is loss of means, honor, happiness, life itself, and not the body only, but also the soul. Oh, the folly and sin of taking such a risk and leading others to take it after our example!

A Prayer.

Almighty God, our fathers trusted in thee and were not ashamed. In their day with their small means they wrought a great work because they were inspired with faith in and faithfulness to thee, and thou didst bless them. May we study their work that we may learn their secret. We would walk in their steps and follow them as they followed thee. Help us to remember the former things of old that we may learn lessons from the past and come under its inspiration and carry its work forward to greater heights of attainment. We would appreciate our inheritance and possess and develop it more fully. Open our eyes that we may see in what pleasant places our lines are fallen and how richly thou hast blessed us. May we know that for all these things we shall give account; and as our fathers served thee in their generation, so may we serve thee in our day. By our service and sacrifice may we contribute to the growth of human welfare and to the glory of God. Lord, may thy kingdom come and thy will be done on earth as it is in heaven. May we have this kingdom within us in a pure and peaceful and patient spirit that will enable us to live under thy rule and to radiate righteousness among men. This we ask in Jesus' name. Amen.

Reading Shanties and Camp Schools.

BY REV ALFRED FITZPATRICK.

Possessing the conviction that the days of slavery ought to be passed in reality as well as in name, and that even men usually treated as mere "hewers of wood and drawers of water" have a mental and moral nature, I determined, three seasons ago, to show that reading shanties and camp schools at lumbering, mining and railway construction camps were feasible. Not being able to get employers to go to the expense of providing the buildings for the experiment, I built three shanties at my own expense—one at each of three separate camps in the district of Algoma—and supplied these with stoves, chairs, games, books, current newspapers in French and English and small organs. These were appreciated, and last season the employers began to realize the practicability of the work, and put up the buildings at their own expense. The Provincial Government also set apart a sum of money for the purpose, and now supplies books. There are now about thirty reading camps. So far as the employes are concerned we could have twice that number, but we are unable to undertake the expense of supervision, instruction, current literature, etc., we thought it better to move slowly. Besides three of the largest operators of the lumbering industry in the province opposed the movement on the ground of illiteracy of the men, and contended that it was useless to send books to men who could neither read nor write. However these men appreciated the effort, and two of them showed their appreciation by giving me handsome cheques to defray my personal expenses.

Out of deference to the judgement of these experienced lumbermen I resolved not to add materially to the number of reading camps, but to develop along the line of education, and aim at placing a competent instructor in charge of every reading camp. Owing to the extra expense incurred we were unable to employ more than eight teachers, and were forced to ask these to work in the woods during the day and thus earn part of their salaries from their employers.

This however has not been an unmixed evil. It has brought the teaching profession down to the level of the manual laborer, it has also dignified the latter, and has brought the teacher and taught into a sympathetic relationship indispensable to successful progress in the operation of camp schools. It has thus been a blessing to the lonely toilers of the forest, and has helped the students to a first hand understanding of the labour problem. It is manual training for teachers of a more practical type than that obtained in the manual training schools.

I have had the pleasure of a recent interview with only one of the gentlemen in question, and he at least is more favourably disposed to the camp school idea than the reading pure and simple. I have reason to hope that the others will also approve of development along this line.

Work of this kind is in harmony with the spirit of the age. The growth of correspondence schools is phenomenal. One such school has nearly twelve thousand young men in Canada receiving daily instruction. If young men in the mining camps can be induced to take up courses of study with teachers two thousand miles away, surely young men in the lumbering camps, under the direct inspiration and incentive of an instructor, will make some effort in acquiring at least an elementary education,

So large a percentage of men in the lumbering and railway construction camps can neither read nor write that correspondence schools are impracticable. There is a work here that can only be accomplished by resident instructors.

We do not attempt to establish reading and entertainment shanties and camp schools at all of the camps, but simply to demonstrate their feasibility and urge the various departments of education to establish work of this nature at all the camps.

The argument, that camps are too transient to admit of this, is that of the slave driver, who thinks that those who do his dirty work, have no mind and soul. It is now seldom heard, and the employers take the lead in this movement. We have more buildings than we can man. The provincial governments, the churches and general public are behind the employers in the sacrifices they make to initiate and establish this work. A deputation of lumbering and mining employers will ask the Provincial Government of Ontario to give a grant to each instructor in reading camps, equivalent to that given for evening classes in towns and villages.

For the present the Reading Camp Association is carrying on this work at a great sacrifice and needs the assistance of the public spirited.

Hoping that your readers and the various church organizations will share the burden with us I remain,

Yours truly,
ALFRED FITZPATRICK.

Nairn Centre, Ont.

Knowing How to Gain Possession.

Giving our best to God, or giving up any thing at God's call, is making the best use of our best for ourselves. We really retain nothing for ourselves but that which we give up at God's call. It is in this sense that "it is more blessed to give than to receive," and more blessed to give than to retain. Knowing how to give is knowing how to have and to hold.

"And who gives up his best to God Obtains a blessing large and broad. Therefore hear thou, and query not; Therefore dare thou, and fear thou not; And though thy heart break, still the Lord Shall be thy thousandfold reward."

A Cheerful Giver.

A poor shepherd had wished to give something for missions. Night and day he thought of it, but he was so poor that it seemed as if he had nothing to give but a heart full of love to Christ and his cause. One day, however, he came to his mistress and asked her to give him a capful of potatoes. "Willingly," said she. He took the prize with him, and that day drove the cows to a distant part of the common. There he found a piece of ground, and he began to dig and take the stones out of it. He worked at odd times; then he planted his potatoes and waited, asking God to bless this little patch of ground. When autumn came, and he dug his potatoes up, he found he had a peck, which he sold, and gave the money to missions.—Ex.

Because the world is dark God makes his children light-bearers. How many little torches there are sparkling here and there! What a torch light procession they are as they march along the straight and narrow way! Will it ever come to an end? It has been 6,000 years in passing a given point!—United Presbyterian.

Our Young People

Lessons from Ben-hadad's Defeat.

Feb. 15. 1 Kings 20: 12-20.

Suggestions on Topic.

Ben hadad, poor old Syrian king! lost his men, and lost his battle, and lost his campaign, and almost lost his life because he got drunk. Many and many a man whose name was not Ben hadad has lost as much and more from getting drunk. He has lost his health and friends and goods and position and good looks and good sense and good conscience and goodness, and, at last, his life and heaven. All for some miserable gulps of a fiery poison that burns his throat and cooks his brain and annihilates his soul.

There is no chance whatever for a drinking man in these days of competition. Carnegie says there is little likelihood of a tippler's amounting to anything that he will not even give one a second trial, if he discovers one in his works. If you are a Ben hadad, your defeat is sure to come.

The attack will come when you are not expecting it, as Ben hadad's did. You need all your wits about you all the time, because it is never certain but the next hour will be the most important hour of your life. A drinking man puts himself under a perpetual handicap.

And you are a Ben-hadad if you admit into your heart the spirit of intemperance, if you let your appetite get the upper hand of your soul. The appetite for strong drink. The sensual appetites. The appetite for opium. The appetite for tobacco. The appetite for dime novels. The appetite for gambling. The appetite for stealing. The appetite for sloth. Any appetite.

Ah, if your name is Ben-hadad, get it changed, though you must appeal to every member in the Legislature of the Will!

For Daily Reading.

- Mon., Feb. 9.—Keep away from temptation. Prov. 23: 20, 21
- Tues., Feb. 10.—Heed the Scriptures. Eph. 5: 15-21
- Wed., Feb. 11.—What drink does. Prov. 23: 29-32
- Thurs. Feb. 12.—The folly of beginning. Prov. 20: 1-3
- Fri., Feb. 13.—The punishment it brings. Matt. 24: 49-51
- Sat., Feb. 14.—The eternity it holds out. 1 Cor. 6: 9-11
- Sun., Feb. 15.—Topic: Lessons from Ben-hadad's defeat. 1 Kings 20: 12-20. (Temperance.)

In God's Care.

There is a Bible promise that if we will take everything to God in prayer the peace of God shall guard our thoughts. It is the figure of the sentinel that the words suggest. In the camp, in war time, in the most perilous hour, soldiers sleep in quietness and confidence because all about the camp sentinels wake and watch. So it is that God's peace, sentinels the very thoughts of him who makes God his intimate, confidential friend. There is no other keeping like God's. We had better submit to Him the keeping of our thoughts, and He will guard them for us. It was a prayer of Fenelon's "Take me O Lord, for I cannot give myself to thee. And when thou hast me, Oh, keep me, for I cannot keep my own life." We must let God keep us, otherwise we cannot be safely kept.—Selected.

The Mirror of Life.

We all of us live in glass houses. Only the glass is not transparent; it is silvered, rather, and all about us are reflections of ourselves. We cannot always see ourselves as we see others. Every human being has something to tell us about ourselves. This man's weakness shows us where our danger lies. This other's genius for art or poetry wakens our hearts, and we say, "I too could be a painter, or a poet." So the proverb says, "As in water face answereth to face, so the heart of man to man." This is why history is the most interesting and biography the most influential reading. And this is why God perfected his love to us in that he sent his word, not only in tables of stone, not only in written laws, but finally and supremely in the life of Jesus Christ, that we, seeing him, might say, "This is the life I was meant to have, the kind of manhood mine was meant to be." So "we all, . . . beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."—S. S. Times.

Stand like a knight in armor
When sin allureth thee;
One error makes life less fruitful
And glorious than it should be;
For the knowledge of sin is deadly,
And leaves in the soul a stain;
A bird with a broken pinion
Never soars as high again.

Points Well Taken.

Miss Willard's advice in regard to the temperance reform was, "Keep pounding on the nail." She declared that she knew no magical method but hard, honest work.

Ben hadad's drink made him a poorer fighter and a less intelligent ruler. As the great physician, Sir Andrew Clarke, once said: "If alcohol gives help sometimes to a man, it is at the expense of blunting his sensibilities. I am bound to say that for all honest work, alcohol never helps a human soul."

Lord Milner has outlined a plan for the British government for controlling the liquor traffic among the natives of South Africa. Bishop Hartzell says that seventy-five per cent of the demoralization of these natives in their home life and character comes from the use of strong drink, and Rev. Charles Satchell Morris declares that no fewer than 2,000,000 savages die every year as a result of the traffic.

There is a loud outcry against the oppression and the corruption resulting from the trust. But there is no trust that would not appear as a benefactor when put by the side of the liquor trade, and there is no combination that does so much to corrupt every department of government from the country village to the national government.

What we want is, in relation to our Lord Jesus Christ, a steady, daily, constant obedience to his blessed will, a quiet household life, a business conducted face to face with the decalogue, and a life lived in the spirit of the life of our Lord Jesus Christ,—Joseph Parker.

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Feb. 4 1903.

We remind our readers that the fiscal year of the Church now ends on the 28th inst. The books of the Treasurer close promptly on that day and only contributions that are received by Rev. Dr. Warden, Toronto, on or before the afternoon of Saturday, 28th February will be included in the accounts of the year and the detailed statement of receipts to be submitted to the General Assembly.

PRIESTCRAFT

It has been common enough for Protestants to attribute many of the woes of Ireland to priestcraft, and any repetition of the charge from that quarter would likely pass unnoticed or create very little sensation. But because Mr. McCarthy's book came from one who professed to love and honour the church it aroused considerable excitement. The author of "Five Years in Ireland" does not denounce the priests as priests, and has nothing to say against the creed of the church. But he regards it as priestcraft, an influence hurtful both to the people and the church, when the ecclesiastics control the whole life of the people. Three departments of that life we may mention: Education of the young, the administration of church affairs and politics. In Ireland the priests are supreme in the first two, and exert a powerful influence in the third. The author of this interesting book would keep the priests as a body in a subordinate place; he even demands that laymen should take a share in managing the affairs of the church, as is the case in the Presbyterian and Anglican churches. Then he tells us the church would be purer, nobler and more influential in the spiritual sense, Ireland would be less oppressed with ignorance and superstition and that distracted country would make a better showing among the nations of the world. All that is, we believe, very true; but in that case the church would cease to be Roman while becoming more Christian—a reformation from within that we would all like to see, but which we are afraid is still in the distant future.

A FIERY SERMON.

The Archbishop of Montreal gave on Sunday January 25th his first "sermon" in the cathedral, since his return from Europe. It does not answer to our idea of a sermon, in which the Christian pastor teaches and inspires his flock; it shows that this Roman prelate comes back from his visit to the Vatican filled with new zeal and determined to do his duty, that duty however leads to a discourse which is mainly negative and denunciatory.

(1) On the question of a public library. In the Archbishop's opinion there are plenty of libraries in Montreal where the public can find all the intellectual food that they need. "I will say as Archbishop and as citizen that Montreal is rich enough not to ask alms of a foreign millionaire."

(2) I have said that the question of the Manitoba schools is not settled. In saying this I do not wish to make political capital for any party. I have stated an indisputable truth. Who can say that a question involving such interests, liberties and rights, as this question is definitively settled before liberty and rights have been re-established. The Sovereign Pontiff thinks as we do on this matter. I know very well that the situation of the minority has been improved but the law remains the same."

Then note the tone of the following passage and how Paul, Archbishop of Montreal, appears as a sort of Canadian pope: "In bringing up this indisputable truth that the school question is not definitely settled I have no intention to upset the country any more than the Pope has the intention of setting Europe on fire when he protests on all occasions against the spoliation of the pontifical domain. Like Leo XII we affirm the right, we make our prayers for the triumph of justice, while we wait the favorable hour for action."

(3) In the third place the Archbishop states that one of the newspapers, which he does not yet name, has been doing bad work, praising various infidel and wicked writers. The archbishop has given kindly warning and if there is no improvement he will take severe measures, and so on.

All this is very interesting, and while admiring the piety and zeal of the preacher we can also rejoice that the settlement of school, library and other questions, are not left entirely in his hands. If our liberty is to be preserved in Canada, the rights of all must be respected; and the churches must train men to do right because they know it is right, and not simply because it is commanded by authority. The Roman church would not be suffering as it is in France today if it had shown more charity in earlier days.

The January Fortnightly shows its usual varied table of contents. The opening article is "The Tory Creed and the Unionist Alliance." Several political questions are touched upon, and we have one article with reference to the war—"De Wet's Last Success." Music and literature find a place in "Richard Strauss, and the Music of the Future" and "Alfred de Vigny." Leonard Scott Publication Company, New York.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

A circular has recently been issued by the convener showing the present unsatisfactory condition of this Fund and urgently appealing to the congregations of the Church for largely increased contributions, so as to render unnecessary the reduction of the annuities in the Spring. According to this circular there is less than \$1,000 on hand to meet the annuities next month amounting to \$11,000. Personal letters have also been written to a number of friends throughout the Church inviting their co-operation and practical help.

The Rev. Dr. Warden gratefully acknowledges the following contributions already received in response to the appeal:— Mr. J. Penman, Paris, \$50.00; Mr. J. C. Holden, Montreal, \$25.00; Miss Inglis, Toronto, \$5.00; Mr. A. R. Goldie, Galt, \$10.00; Mr. and Mrs. Joseph Henderson, Toronto, \$200.00; Mr. George Rutherford, Hamilton \$50.00; Mr. J. M. Gillo, Brockville, \$50.00.

POLITICAL CORRUPTION.

Political corruption is our shame and disgrace. We admit that something ought to be done with regard to the personation practised at the last referendum vote. He that steals a vote deserves to be sent to prison just as much as the man who steals one's money or goods. But the ground to be covered is bigger than this; and we think the vigorous articles in the Toronto News are justified, and that they will do good. To whatever party we belong we ought all of us to feel the greatest hatred for the corruption which is proved to stick to our own party. This evil can only be dealt with in the common place method of each one cleaning his own door step. If wrong is done it is a public matter and should be dealt with as a public duty, and not as a matter of private arrangement. The crop of protests after each election shows a wretched condition of things. Something should be done to purify our political contests. Those who get up vexatious appeals should be made to pay the heavy cost. If the appeal to the courts is justified then there is something proved to be wrong and both the individual evil doers and the constituency should bear the blame and the punishment. Where corruption is proved on both sides the constituency might be disfranchised for a term, and so held up to public shame. This may seem a radical proposal but until something radical and drastic is done there will be little improvement. This we know from the experience of England, the United States and other countries. The "saw off" should be made illegal and all facts, however ugly, should be fearlessly faced. When that comes to pass there will be a higher sense of honour all round, and we shall be more truly Christian both in public and private.

FOREIGN MISSION NOTES.

The Foreign Mission Committee met on January 27th and 28th.

There were present, Dr. Moor, Convener; Doctors, Mowatt, McFavish, MacLaren, Warden, Fraser, Milligan, Smith, MacKay, and Messrs. Martin, Currie, Jeffrey, Cassels, and Wilson.

The principle item of business was the

ours as the heavens are higher than the earth.

Here is another serious practical question. How shall we who walk earth's low ways reach and travel the ways that are so much higher?

We shall thank God again for verse 4. He has already "given" and pointed out His Leader,—the Good Shepherd, who will "lead us in the paths of righteousness for His names' sake." His name would forever suffer if He failed to lead with God's ways a returning sinner who follows Him as "Leader and Commander."

Studying and obeying the words of God's Witness we shall be fed with His thoughts. Following the voice and footsteps of His Leader, we shall walk in His ways. We shall go from strength to strength. Every one such shall appear before God in Zion.

Ottawa Ladies' College.

Notes by Nemo.

Much has been said recently about Mr. Michael J. F. McCarthy's book, "Five Years in Ireland," and its passionate protest against the Roman Catholic Church for keeping the people in bondage to ignorance and superstition, instead of leading them on to strength and freedom. Mr. McCarthy is himself a Catholic and he wishes to see the Church prosper in the highest spiritual sense; but he maintains that for this purpose the laymen must have more power.

I extract for your readers his testimony to the earnestness and vigour of the Presbyterian church in Ireland; it is evidently written by a man of well-balanced judgment, who can appreciate intelligence and strength wherever he finds it.

Presbyterianism in Ireland.

"The Presbyterian church is principally located in the north part of Ireland; but there are considerable portions of it to be found also in Dublin and the south of Ireland. It is even more subject than the Church of Ireland to lay influence, possessing no bishops or any other church dignitaries whatever beyond the simple ministers. There are in or about 655 of these ministers at present; and they attend to the spiritual wants, so far as it lies with them, of about 500,000 professing Presbyterians. The whole Church is divided into 37 presbyteries, which are subdivided into 569 congregations—each congregation being governed by the minister and lay elders of the congregation. Each presbytery, comprising as stated, several congregations is also governed by a body consisting of ministers and elders. The supreme authority of the Presbyterian church is the General Assembly's body resembling the General Synod of the Church of Ireland, which meets yearly under the presidency of the Moderator, and regulates all the ecclesiastical affairs of the Presbyterians. Its meetings, too, are public."

"The Presbyterian Church is supported by the voluntary contributions, and by the interest on what is known as the Regium Donum. This Regium Donum is a capital sum of money amounting to £712,829 in all, paid to the Presbyterians by the State in lieu of an annual grant which was stopped on the disestablishment of the Irish Church in 1869. As one would naturally expect in the case of a Church shorn of all its dignities and ornamentation, and reduced to the most elem-

ental clerical necessities, the Presbyterian Church is very economically managed. Its contributed income in 1897 is stated to have been £253,364, derived from seat rents and other voluntary contributions, which gives a fair average of its receipts during the five years with which this book deals."

"Some Irish thinkers assert that there is a noticeable lack of softness, of breadth of view and culture of the widest kind, in the Presbyterians, and attribute the drawback to the absence of the softening influence of bishops and other dignitaries, and of the etiquette and ceremonial attendant upon them. With that I have nothing to do. I only know that the Presbyterians are more successful in life, more robust and more self asserting, than the Catholics; and for the same all pervading reason, as in the case of the Episcopalians, namely, that the lay element in the Presbyterian Church is in the ascendant, instead of being crushed and overshadowed in temporal affairs as those who read this book to the end will see that it is crushed in the Catholic Church."

"When our nationalist speakers and newspapers complain of the 'ascendency' of the Presbyterian element in Ireland, they should bear in mind that the Presbyterians represent the 'Nonconformist conscience' here—a term invented by Mr. Gladstone, an ideal tribunal which Mr. Gladstone set up as a kind of papal authority on all secular matters affecting the weal of these kingdoms. Whether Mr. Gladstone really believed that Nonconformists are more accurate thinkers than church people or not is a moot point. But full advantage has been freely taken of the status given by Mr. Gladstone's recognition, and now the Nonconformist conscience has become articulate, and sounds trumpet like on every public question from certain well-known London pulpits, which it is not necessary to name. The Nonconformist conscience was in all respects as good a tribunal to which to submit great national questions as an English statesman could find ready to his hand in these degenerate days. We all admire the sturdiness of the Presbyterians even those who are alive to the sometimes less lovable accompaniments of that sturdiness and force of character."

"The Presbyterian is full of pluck; for instance, the Rev. J. M. Hamilton, of Dublin, the new Moderator of the General Assembly, speaking to that body at Dublin on Whit Monday, 1900 said:

"Perhaps the most outstanding fact, from an ecclesiastical point of view, in the history of our country, during the century, was the Disestablishment and Disendowment of the Anglican Church. When the subject was under discussion, many good men trembled for the ark of God. But the result has testified that their fears were groundless. Protestantism is stronger, more vigorous, more aggressive to-day than when, thirty years ago, the State withdrew her patronage and her pay. Nor have the numbers of our people in the south and west diminished in the interval, notwithstanding the great decrease in the population of these districts. In the three provinces of Leinster, Munster and Connaught, in 1864, the first year in which this Assembly published the annual statistics of the Church, we had sixty six congregations, with 3752 families, and an income of £11,352. The number of our congregations in those provinces last year had increased to seventy five,

CUTTING TEETH.

A TRYING TIME TO BOTH BABY AND MOTHER.

There is no time when baby requires more attention than during the teething period. At that time the little one is always cross and fretful, subject to stomach disorders and sometimes convulsions. Often mothers are absolutely worn out caring for baby, and the whole household is in a condition of anxiety. This condition can be easily remedied by the use of Baby's Own Tablets, which cool the sour little stomach, allay the inflammation of the gums and give the little one healthy, natural sleep. A mother's word can always be depend-upon where the health of her little ones is concerned, and thousands of mothers praise this medicine. Mrs. R. L. McFarlane, Bristol, Que., says:—"In my estimation, Baby's Own Tablets have no equal as a medicine for children. They are invaluable at the teething period, and I would not be without them as they keep my baby healthy and happy."

The Tablets relieve all the minor ailments of little ones; are guaranteed to contain no opiate or poisonous "soothing stuff," and may be given with absolute safety to a new born babe. Sold at 25 cents a box by all druggists, or sent post paid, by writing direct to the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y.

with 3769 families, and an income of £24,440."

"I do not believe there is a single parish priest, in those three provinces named, who could tell you the number of Catholic 'families' in his parish. One would not be inclined to use the word, 'aggressive' in connection with Irish Protestantism to-day, but I suppose Mr. Hamilton means Presbyterianism. What religious body in Ireland, except the Presbyterian General Assembly, would have the courage and candour to make the following announcement to the world, through the mouth of its recognized head:

"If our own Presbyterian people possess any moral firmness, any self-reliance, if this Church of ours has grown from a small band to a mighty army, we owe our advance to the principles which the Bible has taught us. We have learned to love that Book as God's message to our hearts and consciences, and we do not conceal the fact that it is our desire, and that it will ever be our effort to make it as free to all our countrymen and countrywomen as it is to us. Were it better known in Ireland, it would help to lighten life's burdens, to sweeten life's cares, and to make the pathway to the tomb less gloomy. We can aim at nothing less than the spiritual conquest of our island home, and our motto must and shall be—Ireland for Christ"

"My earnest hope is to live to see the day when our pathway to the tomb will be less gloomy for our Catholic laity; and I believe that the end can only be achieved, without abolishing Roman Catholicity in Ireland, by giving the Catholic laymen a potent voice in the temporal affairs of the Church."

What sweet encouragements to prayer: Moses prays, the sea divides; Joshua prays, Achan is discovered; Hannah prays, Samuel is born; Isaiah and Hezekiah pray, 185,000 Assyrians fall in twelve hours; Daniel prays, the lions in their den are muzzled by the hand of omnipotence.

FIONA M'IVER.

The
Inglenook

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkins
and
Emily J. Jenkinson

CHAPTER X.

(Continued.)

So they went on further and further into the darkness, feeling their steps slowly and cautiously, for the floor was uneven and rugged.

She could not see his face from the way he held the light, but she knew that he was profoundly moved. For he had taken her hand, and retained it in a clasp so warm, thrilling, magnetic, that an inner chord seemed touched, setting her heart beating wildly, and awakening her whole nature into responsive sympathy with his.

'There is one Highland superstition I hope you do not believe, Fiona,' he remarked, after a pause.

It was sweet to hear him use her Christian name—he had never done it before—though the nervous thrill in his voice almost startled her. 'Highland superstition!' she thought, 'what can it be?'

'What is it?' she asked.

'I had never heard of it until Dr. Mackenzie referred to it while I was lying here. He treated it lightly, and joked about it to Morag Campbell, but I think she was not very well pleased with his levity.'

'Oh!'

'You know the saying? It's to the effect that if you save a man from the sea, he'll do you a great wrong some day. I spoke to Morag about it when the doctor was gone, for I saw she was troubled. "Well," she replied, "you were saved from the water-death by those whom we love; and some of the folk will say that the time will come when you'll do them a great hurt." I assured her that that would never happen; but I'm not certain she was wholly convinced. I hope you've no such fears.'

He bent towards her, speaking manfully, yet in a tone full of respect and gentleness and anxious solicitude.

'Oh, no,' she replied warmly. 'It's only one of those absurd sayings that still linger among some of the crofters. I'm sure that Morag doesn't really believe it.'

'Then you can trust me, Fiona? without any secret dread lest I should ever bring you evil?'

The question put so eagerly, almost beseechingly, brought a lump into her throat; and she was glad that he could not see the tears glistening in her eyes as she looked up and replied bravely:—

'Oh yes, I have no fear, Mr. Waldegrave. 'Thank God!' he ejaculated fervently.

They were pausing before the spot where he had lain for those three days and nights, where for hours he had hovered between life and death, and where he first learned how much he owed to her.

The candle threw a feeble glimmer round, lighting that corner of the vast subterranean chamber, but leaving all else in impenetrable night. The posts to which the old sails had been attached remained, the straw that formed his bed, and the dead embers of the last fire. Things were just as they had been left on his removal, and he cast over them a lingering, silent glance, with Fiona's last words still making music in his heart.

Then he turned to her, and the candle, which he had been holding high above his head, shone upon her features. Never before had she appeared to him nearly divine. Her inmost soul stood revealed in her listening eyes; and the feeble ray of light, falling full upon her face, imparted to it a mystic, spiritual radiance and beauty, like the moon shining through a silvery mist. Words of love were trembling on his lips, but the vision awed him into momentary silence; love, gratitude, adoration blending in one emotion akin to worship.

And Fiona returned his gaze, looking up steadfastly into his grave, thoughtful face, that seemed kindled by an inner light, and reading a deathless passion in his eyes.

And so they clasped hands in silence, while the waters of the soul gathered to overflowing. It was a great moment of their lives—one which Fiona would recall again and again through days and months of misery and bewilderment, when the old Highland superstition would be flung in her face, and she would be sorely tempted to believe it true. It was a moment when soul leaped to soul, and life merged in life, and they felt the wonder, the joy, the sweet mystery of love that casteth out fear.

Whether they stood thus for a long time or short is immaterial. What is time to those touched with such ecstasy? May not a long life be curdled into an hour? There are days that mean more for us than years of common experience; it would be better to sacrifice half a lifetime than not to know them. But as their eyes met in that long, steady gaze, and the full consciousness of love given and love returned dawned on Fiona, her eyelids drooped in sweet, maidenly reserve, and a lovely colour mounted to her cheeks.

Not till then could Waldegrave break the golden silence. His words sounded to himself sadly confused and feeble compared with the strength of his passion; but what more or better could he say than tell her that he loved her, and that it would be the crown and glory of his life to hear her say that his love was returned.

And when he paused there was silence again only for a second. Then this brave girl—so independent and proud at times—let her head fall against his shoulder and answered softly:

'Yes, I love you, Geoffrey. You have made me very happy.'

Before another word could be spoken, he doffed his cap and kissed her.

'And you have made me,' he exclaimed, 'the happiest man on earth.'

Slowly they retraced their steps, Waldegrave now letting his soul overflow freely in speech. They passed from the darkness to a twilight glimmer, and then a few more steps and the sunlight streamed upon them through the great archway. They had not been away a quarter of an hour, but how much had happened in that brief space!

Waldegrave was reluctant to return to the boat immediately.

'Shall we sit down here?' he asked, pointing to a piece of timber that had been thrown into the mouth of the cave from the

wreck, and dragged up beyond the reach of the tide.

Fiona consented readily—she was in no hurry—and besides, there was something she must say, and say at once, though the thought of it made her grave and silent.

Waldegrave noticed her look of restraint. 'Something is troubling you, Fiona,' he remarked anxiously, seating himself by her side. 'Tell me what it is.'

'I hope you'll see it to be for the best,' she replied very gently, for she feared that she was about to say what would give him pain, 'but for the present we must enter into no binding engagement.'

A look of surprise and perplexity came into his face.

'Oh, surely! Why can you wish that?'

'Not because I doubt your love, Geoffrey, or am uncertain of my own, but for your sake.'

'For my sake?'

'Yes,' she answered proudly. 'Two months ago we were strangers to each other, and your friends must not think that you have been caught by some passing glamour, or induced to make promises through a sense of obligation.'

'No one could think that.'

'I'm afraid some would, and for your sake I cannot endure such a suspicion.'

'But, Fiona, why should you imagine such things?'

'I know,' she replied reluctantly, 'that your mother thinks so.'

He coloured, and had to admit that his mother had opposed him at first; but she had given her consent before going away.

'It was only half-hearted,' said Fiona, shaking her head. 'She thinks you are acting too hastily.'

Waldegrave tried hard to convince her that she was wrong, but she remained immovable. There was, however, an expression of great kindness in her eyes as she said:

'You can trust me, Geoffrey, and I you, without formal pledges. Go and fulfil your engagement with Lord Perceval. The time will quickly pass, and when you return I shall be waiting for you.'

And with that Waldegrave had to be content. It would have been more to his mind to have gone back to the boat and said, 'Ronald, you must congratulate me. Miss M'Iver has promised to be my wife. You may inform all the crofters and fishermen, and ask them to come to a grand supper before I leave.' He would have liked the news to spread to Bunessan, and Salen, and Tobermory; and for the men of Uva and Iona to have heard, and above all for Nial Duff to have heard. It would have pleased him immensely to have seen Torquil M'Iver's sad face grow bright and glad as his neighbours and friends congratulated him that his daughter was to be married to the young Englishman whose life she had saved.

All that, however, would have to wait, except that he was resolved that Mr. M'Iver should know the whole truth of the matter. But as Ronald slowly rowed the 'Fionnagh' back to the measured cadence of his song,

great gladness came into Geoffrey Waldegrave's heart. Life's best gift was his—a noble woman's love.

CHAPTER XI.

EILEAN DUBH.

How beautiful again is this morning chosen for an excursion to Eilean Dubh—an uninhabited island rising dim and solitary among the sounding waters of the Atlantic.

It is to be Waldegrave's last sail with Fiona until he returns from Canada.

Each day has passed like a dream, and they have been almost constantly together—visiting the sacred ruins of Iona, the stupendous caves of Staffa, and many another scene less known to the ordinary tourist, but scarcely less romantic and wild. Happy hours have been spent in Loch-na-Keal, in Loch Tuath, in Loch Scridain, and among the winding shores of Ulva and Little Colonsay.

But now the day of departure is drawing ominously near.

The trim little craft sweeps gracefully over the crisp, curling waves, and Fiona sits at the stern with her hand on the tiller. Ronald grasps the sheet, ready to let go in a moment should any sudden squall strike down upon them. The whole coast is known to him—though hardly better than to his young mistress—and he has a watchful eye for the innumerable sunken rocks and strong currents which for some time will beset their course.

Waldegrave, in view of the coming separation, does not start in the highest spirits; and though he has eyes for the new scenes that open up, he finds a greater attraction in watching the movements of his fair companion, over whom the shifting lights play and gleam.

"I suppose," Ronald, you've heard that I must leave on Thursday," he said soon after they had cleared the quay.

"Ay, sir; I hef been told that, and it is a pity."

"I'm very sorry," added Waldegrave, ruefully.

"And they are the fery words Miss Armstrong did speak when she was goin' away. And my mother said to her—for they were great friends—"Neffar mind, ye may come back some day, and glad will I be to see you." And that iss what I say to you, lieutenant."

"Oh, you'll see me back, Ronald, never fear. I shall leave my heart in the Highlands, I can assure you."

"It iss glad I am to hear that," the young crofter answered candidly, though he was not altogether sure what the words might mean.

Sometimes the suspicion arose that Miss Fiona and the young lieutenant were a little more than kind to each other; but nothing was ever said or done from which he could draw a safe conclusion.

And, moreover, Mrs. Waldegrave's maid had let fall a word about Lady Laura Perceval that seemed to complicate matters.

These, however, were things he could not enter into. He was sure that 'Mr Waldegrave was a true shentleman,' who treated Miss M'Iver as if she were a princess.

So he proceeded with a Highlandman's adroitness:

"But Miss Armstrong was saying that Waldegrave Manor iss a fery fine place, four times as big as Tig-an Fhàsaich, with plenty of corn land and grass land, and fine trees and gardens. And ye hef many grand friends in England; so maybe ye will forget

all about the Highlands, and neffer come back again."

"Ah, yes," replied Waldegrave; my old home in Northumberland is a beautiful place—you shall see it some day—and I've many friends there. But Ronald, I shall never forget Fàs Ghlac and the friends I have here, and if I don't return, you'll know that I'm lying somewhere under the green grass, or beneath the stormy sea."

"And ye will leave some here that will neffer forget you," said Ronald, as the moisture gathered in his bright blue eyes. "And it iss a pity that ye are going so far away, sir. If ye were goin' to Glasgow, or London, or even to France—Miss Fiona has been there—it would not matter. But it iss a long, long way to Canada, and it will tak' a long time to go, and come back again; and no man can tell what may happen when one has to go so far away."

"But you see, Ronald," interposed Fiona, though her voice faltered, and she did not venture to look up, "Mr. Waldegrave has promised to go back, and you would not wish him to break his word. Let us hope that when he returns there will not be another storm."

"I hope so too," said Waldegrave, letting his hand fall on Fiona's with a warm pressure. And then he added in an undertone: "Though the last brought me more good than ill."

She answered him with the glad light of her eyes.

And now the 'Fionnaghal,' lying a little over, is rushed gaily towards the open sea.

Behind them stretches Loch na-Keal, encompassed by its lofty mountains—a bright, glistening sheet of blue water, out of the midst of which Eorsa rises proudly. And there is mighty Ben More, his brows lost amid the white clouds, and from out of his upper corries rushes the stiff breeze that fills their sail.

Fiona is happy; and Waldegrave, drinking in the invigorating air, feels his spirits return with a glad rush; all gloomy forebodings vanish, and almost before he knows what he is doing he is in the midst of the Skye Boat Song. And then Fiona and Ronald take it up and send the chorus floating across the shining seas, and high up among the lonely hills:

'Speed, bonnie boat, like a bird on the wing,
Onward, the sailors cry.'

And as they sang the 'Fionnaghal' sped on joyously, like a great gull with white wings.

(To be Continued.)

The Wife's Strike.

The walking delegate never tired of talking of the strike, says the Argus. He held that it was justifiable, if ever a strike was, and he was prepared to demonstrate that it was perfectly proper to strike, to secure a desired result. He told his wife so, and she seemed to agree with him. She said it seemed the easiest way.

And that night when he came home he found that the table was not set.

"I want a new dress," she said, when he asked what the trouble was.

"I know. You've been bothering me for that dress for a month," he said, "but how about supper?"

"There isn't any," she replied. "This is a strike."

"Yes, a general tie-up. I've been trying to secure a peaceable settlement of this trouble for some time; now I've struck."

CONSUMPTION

Prevented and Cured.

Four marvelous free remedies for all sufferers reading this paper. New cure for Tuberculosis, Consumption, Weak Lungs, Catarrh, and a rundown system.

FREE.

Do you cough?
Do your lungs pain you?
Is your throat sore and inflamed?
Do you spit up phlegm?
Does your head ache?
Is your appetite bad?
Are your lungs delicate?
Are you losing flesh?
Are you pale and thin?
Do you lack stamina?

These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.

You are invited to test what this system will do for you, if you are sick, by writing for a

FREE TRIAL TREATMENT

and the Four Free Preparations will be forwarded you at once, with complete directions for use. The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 175 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

Dowdy, After All.

In a London milliner's shop a lady, accompanied by a patience-tried friend, was fidgeting among the hats with little idea of what she wanted. In fact, she was not quite sure whether she wanted a hat at all. Another customer was trying on hats near by when a most humorous situation arose.

After trying on nearly every model in the shop, the lady pounced with glee on one she had overlooked.

"Now, this is something like!" she said. "Why didn't you show me this before?" Without waiting for an answer she appealed to her patient friend. "There's some style about this, isn't there? How do I look?"

The friend distinctly sniffed. "It makes you look a hundred, and it's very dowdy," she said.

The other tried the hat at another angle. "It is rather dowdy," she admitted; "perhaps I won't risk it, after all."

A voice from behind her made its third attempt to gain a hearing. "If you've quite done with my hat," it said, very bitterly, "I should rather like to put it on."

If you tell the truth you have infinite power supporting you; but if not you have infinite power against you.

"Katherine says when she takes down her hair it reaches the floor." "It does when she happens to drop it."

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

Painkiller

Ministers and Churches.

Our Toronto Letter.

The noted library founder, whose name bids fair to become immortal in connection with such institutions, Mr. Andrew Carnegie, has now included Toronto in the long and constantly growing list of his munificent gifts. To build a central and three branch library building, he offers the city \$350,000, on condition of the city Council guaranteeing to support the library with a yearly sum of \$35,000. This offer has, as in a good many similar cases of Mr. Carnegie's offers, been received with a variety of opinions as to its acceptance or non-acceptance. Some who recommend the latter course, accompany the expression of their opinions with remarks not very complimentary to the donor, and in exceedingly bad taste to say the least. Toronto, they say, is quite able to provide its own library and buildings, which is quite true, only it does not do it, or with that liberality and efficiency which a rapidly growing city needs. The bulk of opinion, however, is so strongly in favor of accepting this timely offer, that there can be little doubt of what the issue will be, and that in many ways it will result greatly to the benefit of the city, both in the present and for many generations to come. The public library Board has adopted, and passed on for action by the city Council, a motion for the acceptance of Mr. Carnegie's offer.

The first of the series of University sermons which has been arranged for by a committee representing the staff and undergraduates of all the faculties and affiliated Colleges of the University of Toronto, was given on Sunday, 25th inst., by Rev. John De Soyres of St. John, N.B., in the Convocation Hall of Wycliffe College. The Vice-Chancellor, President, and many other officials and members of the staff occupied seats on the platform, and from 500 to 600 students were present. It is hoped in this way, to bring to the service of college students in Toronto, some of the most noted preachers on the continent, and so inspire them and minister to their highest life. Owing to the illness of Chancellor Burwash of Victoria College, Principal Sheraton of Wycliffe, presided. The services were exceedingly simple. The preacher's subject was the Example of Christ and based his sermon on Phil. 2: 1-18, where St. Paul presents Christ as an example of love, charity, humility, and obedience, and his presentation of this subject made a very deep impression on his hearers. The hall, it is to be regretted, is too small to accommodate the whole body of students, and the attendance had to be confined to a number in each College proportioned to its whole student body. As these services are intended for students only, it may be hoped that an audience room of sufficient size may be found to hold all students who wish to attend them. It is to be regretted, and rather short-sighted, that the meeting of the General Ministerial Association on the following day should have objected to the service being held at 11 a.m., on the ground, as reported, that it prevented students from attending their own churches. Surely a case like this might be treated as exceptional, without any such carping, the more especially as no student who wishes to do so is prevented from attending his own church. On the Monday evening an intellectual treat was enjoyed by the audience present at a lecture given in the Chemical building by Mr. De Soyres on the "Life Work of Friedrich August Gottlieb Tholuck, the eminent German theologian and preacher."

The Foreign Mission Committee of our Church was in session two days last week. Encouraging reports were presented by Rev. Dr. Mackay, the secretary of the Committee, and by Rev. Dr. Warden. The appointment was made of Rev. R. A. King, of New Westminster, B.C., as Principal of Inlore College, of Dr. Waters of the Sick Children's Hospital and of Mr. R. Davidson of Knox College to the same mission. Plague has appeared at Rutlam and the deaths range from 25 to 50 per day, and over all India the death rate from the same cause is given at 12,500 weekly. To Honan was appointed Rev. G. S. Robb, of B.C., and the assistance of three more missionaries for China is urgently called for. On Friday evening Rev. Dr. Wilkie gave an address under the auspices of the Young Peoples Society in the schoolroom of Knox church on "Recent Changes in India, and their Effect on Missionary work there." Last week in the same place, a meeting was held of ministers

and elders to consider the condition of down town and mission churches in different parts of the city, and of churches working in parts of the city chiefly occupied by the artisan and labouring classes. The meeting though not large was very earnest in its spirit, and the whole situation was most clearly presented and intelligently discussed by men labouring in such fields, and who spoke from their own knowledge and experience. The situation is one most difficult to cope with effectively, and the meeting was adjourned for another to be held at the call of the chairman and a committee appointed to act with him, and submit some practical scheme for discussion, and, if found possible, for action. This subject is one of the utmost importance and cannot too soon or too effectively be dealt with in all our growing cities if we would not have grown up amongst us a slum population such as is to be found in all the large cities of the old world, and in the United States. In connection with this subject we notice the change coming over pulpit ministrations and themes. Here are a few announced for last Sunday evening: "Bunyan's Pilgrim's Progress," illustrated with limelight views; "Great Britain in India"; "The Claims of Women in India on Canada"; "Was Jesus Original?"; "the Narration of the Tower of Babel"; "the Signs of the Times."

Few men have been so long and well-known as holding a most honourable and important position in the city as the late Judge MacDougall. For some time past he had been feeling and suffering from the effects of overwork, and had gone over to St. Catharines for a few days rest and change. The city was shocked by the report of his sudden death which took place there on Thursday morning. For twenty years he has been Judge of the County of York and for eighteen of the twenty senior Judge; and besides, has discharged many other difficult and delicate public duties. The testimonies to his ability, high character, and devotion to the public service, and to his many estimable personal qualities are of the highest kind, and without one dissenting note. Canada owes much to the high character alike of the Bench and the Bar, and it is acknowledged heartily and readily on all hands, that in the death of Judge MacDougall, the Bench has lost one who, for twenty years, upheld its honour without stain or reproach, and whose place it will be hard to fill with one in all respects his equal.

Toronto Junction congregation which has been vacant for some months, lately called Rev. G. C. Pidgeon of Streetsville. Mr. Pidgeon having left the whole matter in the hands of the Presbytery, it decided on his removal to the Junction, and his induction into Victoria church there on the 3rd inst.

The Aberdeen Association for the dissemination of good wholesome literature in our new settlements, held its annual meeting lately and received a most encouraging report from its secretary. Complaint is made of the change in the postal arrangements, which reduces the amount of book matter which may be carried free from five pounds to three. Abuse of this privilege in some cases, is given as the reason for the change. It is a pity that the abuse could not have been got at without curtailing or hampering so much needed a service.

Ottawa

Rev. A. H. McGillivray, of Carp, preached with much acceptance in Bank Street, last Sunday.

Rev. Norman McLeod, of Mackay church, conducted anniversary services at Gravel Hill, Glengarry, last Sunday.

Rev. Wm. McIntosh, of the First Congregational church exchanged with Rev. Dr. Armstrong of St. Paul's. Both congregations were pleased with the change.

Rev. Dr. Herridge, will be the University preacher in Toronto next Sunday. Rev. Dr. Moore will occupy the pulpit of St. Andrew's in the morning and Rev. Mr. Milne, of the Glebe, in the evening.

Rather unique and decidedly interesting was the entertainment held in Knox church of Monday evening of last week. The pupils of the Chinese class were entertained by their teachers and friends. All partook of refreshments in the Sunday school hall, after which a short program was rendered by the Chinese pupils. Several hymns were sung in unison and instrumental numbers were contributed by the men of the

Orient on their strange instruments. Prizes were distributed. The teachers who contributed to the program were Mrs. Thompson, Miss Gibson, Miss H. Kennedy and Miss Campbell. Members of the Chinese class thanked their teachers for the efforts put forth in their behalf.

At the beginning of the year Rev. Dr. Armstrong sent out to his people a suitable and timely "Message for the New Year." Printed on one side of the folder is an excellent portrait of the much esteemed pastor of St. Paul's church, which enhances the value of the card to the recipient.

At the annual meeting of the Missionary society of McKay church, the following officers were elected for the coming year: Honorary presidents, Mrs. T. C. Keefer and Mrs. MacLeod; president, Mrs. MacLeod, first vice-president, Mrs. Hill; second vice-president, Mrs. Elliott; corresponding-secretary, Miss D. Elliott; recording-secretary, Miss E. Rankin; treasurer, Miss Holt; superintendent of scattered helpers, Mrs. Ralph and Mrs. Barron; organist, Miss M. Holt; librarian, Miss J. Rankin; distributor of tidings, Miss M. Holt. The amount of money raised during the year was \$52.37; the Children's mission band collected \$16.70. Mrs. J. D. Sherwood read an interesting paper on Indians in the Northwest and British Columbia; Miss E. Rankin gave an account of the French work, and Mrs. MacLeod read a paper on Home Missions. Items of news from the different stations were also read.

Northern Ontario.

Rev. G. C. Little, of Corbetton, who has accepted a call from Bothwell and Florence, delivered his farewell message to his congregations on Sabbath last.

Rev. P. Fleming, of Maxwell, recently conducted a series of special services in his McIntyre congregation and was assisted by Mr. Gaudin of Euphrasia.

At the meeting of Orangeville Presbytery on the 13th inst. Rev. James Buchanan, of Dundalk, was elected Moderator for the current six months.

Rev. T. R. White, of Eugenia, supplied the pulpit of Chalmers church, Flesherton and Proton Station on Sabbath last, the pastor, Rev. L. W. Thom, who was united in marriage on the 20th inst. to Miss Christie, only daughter of Dr. Christie, of Flesherton, being on a wedding holiday at Cobourg and other points east.

Knox church, Sydenham, has lost a valued member in the person of Mrs. Wm. Boddy, who on the 18th inst. passed to her reward, aged 68 years. Mrs. Boddy, who has been a resident of Sydenham for forty years, was a noble Christian character beloved by all who knew her. Impressive burial services were conducted by her pastor, Rev. J. A. Black.

Knox church, Ventry, Rev. J. Buchanan, pastor, had also a successful year, as indicated by the reports presented at the annual meeting on the 15th inst. Total receipts \$2,022.48, as follows: S. F. \$15.81; S. S. \$24.26; C. E. Society \$49.50; L. A. \$109.00; Managers \$490.00; Building Fund \$127.75; Missions and W. F. M. S. \$98.96; Children's Hospital \$4.20. Officers were elected, and the hope was expressed that the new church will be ready to open on the second Sabbath in March.

The annual meeting of Erskine church, Dundalk, was held on the 14th inst., the pastor, Rev. Jas. Buchanan, in the chair. The church had an active and prosperous year, the reports showing that \$1,690.94 had been raised as follows: Session, \$11.83; Sunday School \$63.25; L. A. \$262.32; Managers \$520.44; Building Fund \$754.90; Missions and W. F. M. S. \$72.23; Sick Children's Hospital \$5.00. The thanks of the congregation were tendered the pastor and his wife for their untiring zeal and fidelity to the work of the church, and it was also agreed that the pastor have four, and it weeks holidays during the summer.

Western Ontario.

At the recent meeting of Guelph Presbytery, held at Hespeler, the attendance of members was considerably affected by the prevalence of small-pox in Galt and the neighborhood. In the absence of the Moderator, Rev. J. B. Mullan, of Fergus, occupied the chair.

A report was presented by the Committee on Aids to Family Worship, at last meeting of Guelph Presbytery, which contained several recommendations of changes in the phraseology

in a number of the prayers as printed, the correction of typographical errors and uniformity in the spelling of certain words, of syllabication and punctuation, and, finally, that the Lord's Prayer be omitted in every instance as the close of the forms proposed. All the recommendations were adopted.

At Guelph Presbytery considerable time was spent over the proposed regulations sent down by the General Assembly for the Aged and Infirm Ministers' Fund. A long and elaborately prepared report was read from a committee to whom the matter has been entrusted, and which contained a minute examination of the regulations just referred to. Among other things, the Presbytery agreed to recommend that all donations and requests, unless otherwise directed, and all Ministers' rates, go to the Annuity Fund, and not to capital account, thus giving annuitants the present benefit of them, and attention was called to the fact that under the proposed new rates there is a disproportion of from 50 to 30 per cent in one series of groups of ages as compared with another series.

British Columbia.

The First Presbyterian church, Vancouver, (Rev. R. G. MacBeth, pastor,) has just held its annual meeting with marked evidences of the vitality and growth of the congregation. The missionary givings have increased over \$200 each year for the past three years. The aggregate of money for all purposes was larger than in any previous year, and the membership shows a large gain. A handsome pipe-organ is to be installed in the church in April and will complete the equipment of the handsome building.

Preparations are being actively made by the General Assembly at which a large attendance is expected.

Quebec.

The marriage of Mr. Thomas Christie, M. P. for Argenteuil, to Miss MacLeod, daughter of the Rev. J. R. MacLeod, Three Rivers, is announced for early in February.

At the annual meeting of the Annex church the reports presented by the different officers indicated that steady progress was being made along all lines. Mr. D. Scott tendered his resignation as treasurer, and the same was with reluctance accepted, and a hearty vote of thanks tendered to him for his many services to the church in the past. Mr. A. G. Watson was elected as trustee and Mr. W. Kennedy as congregational secretary. The following comprise the board of managers:—Messrs. McKenzie, McLean, Hildreth, J. Scott, Gladston, A. A. Scott, Gray, Gilmour and Kennedy. Now that the congregation has been raised to the status of a church, with a regular pastor, its progress and development is assured. Rev. D. J. Graham, B. D., is pastor.

Eastern Ontario.

Rev. H. D. Cameron, of Allandale, preached anniversary sermons in: Penetanguishene Presbyterian church, last Sunday week.

Rev. J. S. Ilwath, of Balderson, has been elected moderator of Lanark and Renfrew Presbytery.

Rev. A. M. Currie, of St. John's church, Almonte, and Rev. G. T. Bayne, of Ashton, exchanged pulpits last Sunday week. Mr. Currie conducted anniversary services in the latter church.

The congregation of St. Andrew's, Arnprior having asked of Lanark and Renfrew Presbytery that Mr. J. F. Miller, licentiate, assistant to Rev. D. J. McLean, be ordained into the ministry, and as the request was an unusual one a special committee was appointed to discuss it and report at the next regular meeting.

The 20th annual meeting of the Lanark and Renfrew Presbyterial Women's Foreign Missionary Society was held in the lecture hall of St. Paul's Church, Smith Falls, last Wednesday and Thursday. There was a large attendance of delegates from all parts of the Presbytery. The following officers were elected: President.—Mrs. Wilson, Appleton; vice-pres.—Mrs. W. C. Irving, Pembroke; Mrs. F. T. Frost, Smith's Falls; Mrs. Jno Hay, Renfrew; Mrs. G. T. Bayne, Ashton; Corres. Secy.—Mrs. A. C. Brown, Carleton Place; Rec. Secy.—Miss K. Milne, Arnprior; Treasurer.—Mrs. A. M. Greig, Almonte. Among those in attendance from Perth and district were: Miss Wilson and Mrs.

McIlraith, Balderson; Mrs. A. H. Scott and Miss Waddell, Town; Mrs. W. C. Caldwell, Mrs. Robertson, and Mrs. W. McIlquaham, Lanark.

At the annual meeting of St. Andrew's church, Lanark, it was shown that the total receipts from all sources during 1902 amounted to \$1,259. Mr. John James read the treasurer's report, which showed a balance on hand of \$91.67. Mr. John Stewart read the report from the missionary association and it showed that \$116 had been contributed to the schemes of the church.

The afternoon tea given by the ladies' aid of St. Andrew's church, Picton, in the apartments of Rev. W. W. MacLaren at Mrs. Thomas Love's residence on Tuesday afternoon and evening was a pleasant and profitable affair. Mr. MacLaren and Mr. W. T. Ross received and entertained the guests, and a number of ladies belonging to the congregation took part in the entertainment.

A few of the members representing the Presbyterian congregation of Burnstown, drove over to the manse at White Lake, one evening recently, when they presented the pastor, Rev. E. J. Shaw, with an elegant cutter and a beautifully worded address, expressing their appreciation of his ardent labors among them and extending hearty greetings to Mrs. Shaw. After spending an enjoyable evening and partaking of a sumptuous repast, provided by Mrs. Shaw, they took their departure for home.

The annual meeting of St. Andrew's church, Pakenham, was of a most gratifying character. Reports from the various organizations in connection with the congregation showed that good work is being done under the pastorate of Rev. Mr. Young. The treasurer's statement showed that \$1,129.39 had been raised and that there was a balance of \$115.20 on hand after all expenses of the congregation were paid. In connection with the building fund \$404.97 was raised, and one of the most gratifying items on the other side of the account is that which shows the payment of the balance of the mortgage on the church, \$307.60. For the schemes of the church \$134.25 were remitted, and the ladies' aid raised \$14.50, out of which they paid \$121.50 for the lighting of the church.

The annual meeting of St. Andrew's Renfrew, was held on the 14th ult. Rev. J. Hay acted as chairman and Jas. Guthrie, secretary. Very encouraging reports for 1902, were read from Session, Managers, 3 Sunday Schools, Pastor's Bible Class, the Guild, and the W. F. M. S. and 2 Mission Bands. Additions on profession of faith 26, by certificate 15, removals by death 7, certificate and otherwise 18, present membership 420; receipts for congregational expenditure \$2,863, for mission schemes and benevolence \$2,035, total receipts \$4,898. The W. F. M. S. and Mission Bands raised \$460, and sent a valuable bale of clothing to the North West. Treasurer's reports shows receipts exceeded expenditure by \$265. The meeting was most harmonious throughout, ending with a hearty vote of thanks to the choir for their valuable assistance in the services of the church, and also a cordial vote to the pastor for the manner in which the interests of the congregation had been conducted during the past year. Messrs. A. Francis, Jas. Carswell and Duncan Stewart were elected managers, Wm. Dickson, R. D. Scott, O. Wright, R. C. Timmins, Jas. Walter and Wm. Stewart, ushers; Auditors, George Eady Jr., and D. W. Stewart. The question of increased seating accommodation will soon be solved, as a Building Committee have on hand the getting out of plans, etc.

Montreal.

Mr. J. Burt Sutherland, of Montreal, gave an interesting lecture entitled, 'A tour through Ireland, Scotland and England,' to a large and appreciative audience, in Victoria church, Point St. Charles, on Friday evening last. The Rev. J. Myles Crombie, pastor of the church, occupied the chair.

At the annual meeting of Erskine church it was announced that during the year the church mortgage debt was reduced to \$5,000, an amount which it is expected will be wiped out by the end of the current year. The ordinary revenue of the church during the year amounted to \$10,827, and the expenditure \$10,702. These officers were elected:—President, Mr. W. B. T. Macaulay; vice-president, Mr. W. F. Smith; treasurer, Mr. C. J. Hodgson; recording secretary, Mr. N. G. Neill; financial sec., Mr. Ralph A. Becket; committee of management, Messrs. A. A. Hodgson, D. H. McLennan, E.

H. Copeland, C. H. McFarlane, D. G. Ward-roppe, R. F. Ogilvy; auditors, Messrs. James Gardner, R. Cunningham; representative to the board of the Protestant Hospital for the Insane, Mr. E. H. Copeland.

The death is announced of Elizabeth Gilmour McQueen, wife of Mr. James Tasker, a member of the session of St. Paul's church, and well known in commercial life and Presbyterian circles in this city. Mrs. Tasker, during a residence in Montreal of over thirty years, always took an intelligent interest in church, philanthropic and public questions, and she will be sorely missed in church circles and in charitable work. Mr. Tasker has the warm sympathy of many friends in his bereavement.

The reports of St. Andrew's church, Westmount, for the past year are certainly very encouraging. The membership has increased ten per cent, and the contributions thirteen per cent for general funds, while the missionary subscriptions increased a hundred per cent. The election of officers resulted as follows:—President, Mr. McMaster; vice-president, Mr. M. Hutchinson; secretary, Mr. McNaughton; treasurer, Mr. R. Harvie.

A press despatch says that negotiations are being conducted which if carried out successfully will result in Rev. James Barclay, D.D., pastor of St. Paul's Church, being offered the principalship of the Montreal College rendered vacant by the death of the late Rev. Dr. MacVicar. The arrangement that is under consideration is that the congregation of St. Paul's should allow Dr. Barclay to accept the principalship and at the same time retain the pastorate of the church. Should the congregation be agreeable, it is expected that Dr. Barclay will accept the principalship.

Lindsay Presbyterial W.F.M. Society.

The twenty-first annual meeting of this association was held in Chalmers church, Uxbridge, on Tuesday, Jan. 20th. The day was beautiful and there was a large attendance. The reports from the different Auxiliaries and Mission Bands were most encouraging, nearly all reporting an increase in membership and contributions. A large supply of clothing, quilts and new material was sent to the Northwest in October. A most interesting talk was given by Miss Martin, Toronto, Cor.-Sec. of the Board on "Via Christi," and a capital address on Mission Band work by Mrs. Jaffray, Toronto. A solo by Mrs. Best, Beaverton, and a chorus by the Victoria Mission Band, of Uxbridge, was given during the afternoon.

The total amount contributed is \$1,877.08. The officers elected are: President, Miss Robinson, Beaverton; 1st Vice-Pres., Mrs. Stewart, Lindsay; 2nd Vice-Pres., Mrs. Webster, Oakwood; 3rd Vice-Pres., Mrs. McKay, Woodville; 4th Vice-Pres., Mrs. Armstrong, Zephyr; Rec.-Sec., Mrs. Bascom, Uxbridge; Cor.-Sec., Miss Campbell, Gamebridge; Sec. N. W. Supplies, Mrs. Gilbertson, Beaverton; Sec. Literature, Miss Slight, Lindsay; Sec. Mission Bands, Mrs. Baldwin, Sunderland; Treasurer, Mrs. Jardine, Uxbridge. In the evening a public meeting was held which was also very well attended. Rev. Mr. Fraser, Uxbridge, presided. The report of the W.F.M. S. was read by Mr. Campbell, Quaker Hill, and was, on behalf of the Presbytery, received, and replied to by Mr. Fraser. Rev. R. P. McKay, D.D., Foreign Mission Secretary, followed in a most earnest and impressive address on the open doors in China and India, and the duty of the Church to enter and possess those countries for Christ.

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Cures
Deep seated Colds
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chitis. LARGE BOTTLES \$1.99
MEDIUM 50c TRIAL SIZE 25c

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION!—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily auro and generally contain "wood alcohol," a deadly poison.

The Need of Knowing the Chinese.

The task is hard, but is one well worth mastering. The better we know the people of the Flowery Kingdom the more highly shall we regard them.

Never has a great people been more flagrantly misunderstood than the Chinese. They are derided as stupid, because there is lacking to us a medium which should be transparent enough to disclose our thoughts to them or theirs to us. They are stigmatized as barbarians, because we find ourselves incapable of understanding a civilization which is so different from our own. They are set forth as slavish imitators, also they have borrowed less than any other people; all inventiveness is denied to them, also the world is indebted to them for a long series of the most useful inventions; they are supposed to adhere doggedly to their traditions, also in the course of their history they have passed through many profound mutations of belief.—Evangelical Missions Magazine.

FITS Liebig's Pills cure for Epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is confidentially recommended to the afflicted. If you suffer from

EPILEPSY, FITS, ST. VITUS' DANCE, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid. It has cured thousands. If it does not bring else has failed.

When writing mention this paper, and give full address to

THE LIEBIG CO., 179 King street west, Toronto.

CURED

The Bible in India.

The Bible, in whole or in part, has already been translated into 59 different languages and dialects in India! At the exhibit of the local Bible Society's auxiliary in connection with the Calcutta Exhibition a few years ago, Dr. K. S. Macdonald, who had charge, displayed no fewer than 176 different translations of the Bible in languages used in India by natives of the country and foreign residents and visitors. Never before was the Bible more widely read in India than at the present time.

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Extensively used in Hospitals
The most palatable Emulsion made
Very easy to digest
Gives strength to the body
Increases the weight largely
The best Remedy for
General Debility,
La Grippe, Anaemia,
Consumption.

Health and Home Hints

Sick room temperature should not be above 65 degrees nor below 60. Place the thermometer beside the bed and out of a draught.

To distinguish mushrooms from poisonous fungi—sprinkle a little salt on the spongy part, or gills, to be tried. If they turn yellow, they are poisonous; if black, they are wholesome.

A remedy for creaking hinges is mutton tallow rubbed on the joints. A great many locks that refuse to do their work are simply rusted, and will be all right if carefully oiled.

To clear water pipes when frozen add plenty of salt to the hot water so commonly used. This when poured down will free the pipes more quickly than plain hot water.

If when frying fish of any kind a little salt is sprinkled on the bottom of the pan when it is hot and the fat boiling, the fish can be easily turned without breaking in the least.

Cream Toast.—Toast slices of bread and cover slightly with cheddar cheese. Make a cream for five slices out of half a pint of milk and one tablespoonful of flour. The milk should be boiling, and the flour mixed in a little cold water before stirring in. When the cream is nicely cooked, season with a small half teaspoonful of salt and one of butter; set the toast and cheese in the oven for four minutes, pour the cream over and serve.

Ginger Pudding.—Mix two pounds of bread crumbs with three quarters of a pound of finely chopped suet, half an ounce of ground ginger, quarter of a pound of coarse sugar, three eggs well beaten, one pound of New Orleans molasses and two teaspoons of baking powder. If the mixture seems a little stiff add a very little milk. Pour into buttered mold, giving plenty of room for it to swell; cover and steam 1½ hour. Fruit may be added if a richer pudding is desired.

For steamed rice, one cupful of rice, three cupfuls of boiling water, one teaspoonful of salt. Put the salt and water in the top of a double boiler, place on the stove, and add gradually the well-washed rice, stirring with a fork to prevent adhering to the boiler. Boil five minutes, cover, place over the under part of the double boiler, or over boiling water, and steam about forty-five minutes, or until the kernels are soft. Uncover to dry. When rice is steamed for a simple dessert, use half the quantity of water given in the recipe, steam until the rice has absorbed the water, then add an equal amount of milk. Rice steamed in tomato juice may be served as a vegetable. Served with beefsteak juice it constitutes an excellent food for growing children or for convalescents.

Novel Rheumatic Cure.—Dried eel skins are a familiar article for sale in Southern markets, and have been so for years. The ordinary eel skin measures about two feet long and one and one-half inches wide. These dried skins are purchased as a remedy for rheumatism, and it is said that reliable evidence is to be obtained as to the potency of the remedy. The eel is full of electricity, and, according to the fish dealers, the electricity is not lost in the preparation of the skin. If one of these skins is wrapped around the ankle, knee or other joint of a person afflicted with rheumatism, it is claimed that a cure is effected in short order.

That Old Pain Again.

GNAWING, PIERCING PAINS THAT ALMOST MAKE YOU SCREAM.

It is your old enemy, rheumatism, comes again with the winter to torture you. These pains remember, are caused by bad blood, you may ease them by rubbing with liniments and outward lotions, but cannot get rid of them in that way. Rheumatism is caused by bad blood and the only certain way to drive it out of the system, is to enrich your blood by taking Dr. Williams' Pink Pills. There is no case of rheumatism Dr. Williams' Pink Pills will not cure if given a fair trial. By making new, rich blood and strengthening the nerves they strike at the very root of such diseases as rheumatism, sciatica and lumbago. We give one case out of thousands to prove the truth of this statement. Mr. A. G. Lacombe, Sorel, Que., says: "For five years I was a victim to the tortures of rheumatism. At times the pains in my knees, shoulders and hips were almost past endurance. Often I could not dress myself without assistance I tried many remedies but I never got more than temporary relief until I began the use of Dr. Williams' Pink Pills. I used altogether eight boxes, and since taking them I have not had a twinge of the trouble, and I feel better in every way than I did for years before. I would strongly advise every rheumatic sufferer to give Dr. Williams' Pink Pills a fair trial." Remember that only the genuine pills will cure—imitations can't cure, therefore see that the full name "Dr. Williams' Pink Pills for Pale People" is found on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50c per box or six boxes for \$2.50 by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

Encompassed.

A half-unwilling sacrifice I made;
Ten thousand blessings on my head were laid.
I asked a comforting spirit to descend;
God made Himself my comforter and friend.

I sought His mercy in a faltering prayer,
And lo! His infinite tenderness and care,
Like a great sea that hath no ebbing tide,
Encompassed me with love on every side!
—Phoebe Cary.

Little boy (who had been chased out of the farmyard by a turkey).—"All right I just wait till Christmas and I'll knock the stuffing out of you!"

"What does this nation need?" shouted the impassioned orator. "What does this nation require, if she steps proudly across the Pacific, if she strides boldly across the mighty ocean in her march of trade and freedom? I repeat, What does she need?" "Rubber boots," suggested the grossly materialistic person in a rear seat.

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"THE UNIVERSAL PERFUME"

FOR THE
**HANDKERCHIEF
TOILET & BATH**
REFUSE ALL SUBSTITUTES

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 23 Feb. 8 p.m.
Kamloops, Revelstoke, March, 4 10 a.m.
Kootenay, Nelson, B.C., Feb. 17.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon,
Superior, Port Arthur,
March,
Winnipeg, Man. Coll., bi-mo
Rock Lake, Crystal City, 17 Feb.
Glenboro, Glenboro,
Portage, Arden, 3 March 1.30 p.m.
Minnedosa, Minnedosa, 17 Feb.
Yellis, at call of Moderator.
Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 3 March 10 a.m.
Paris, Woodstock, 13 Jan. 11 a.m.
London, London, Glencoe, 11 Nov. 11 a.m.
Chatham, Chatham, 13 Jan. 10 a.m.
Stratford, 11 Nov.

Huron, Goderich, 30 Jan 11 a.m.
Sarnia, Sarnia, 9 Dec. 11 a.m.
Maitland, Wingham, 16 Dec. 10 a.m.
Bruce, Paisley, 3 March, 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
Peterboro, Peterboro, 3 March 9 a.m.
Waity Peckering, Jan. 29 10 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Lindsay, 16 Dec. 11 a.m.
Orangeville, Orangeville, 13th Jan.
Barrie, Dec. 9th 10 a.m.
Owen Sound, Owen Sound, 3 March, 10 a.m.

Algoma, Copper Cliff, March.
North Bay, Parry Sound, 3 Sept. 9 a.m.
Saugeen, Palmerston, 9 Dec., 10 a.m.
Guelph, Hespeler, 20th Jan. 10.30 a. m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 3 March.
Montreal, Montreal, Knox, 3 March.
Glengarry, Cornwall, 2 March 8 p.m.
Lanark & Renfrew, Armprior, 20 Jan. 10.30 a.m.
Ottawa, Ottawa, Bank St., 1st Tues Mar.
Brookville, Iroquois, 23 Feb. 4 p. m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Whycoomagh, 3 Feb., 11 a.m.

P. E. I., Charlottown, 3 Feb.
Pictou, New Glasgow, 4th Nov. 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Thuro, Jan. 20 10.30 a.m.
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Yarmouth 10 Feb.
St. John, St. John, Oct. 21.
Miramichi, Chatham, 24th June.

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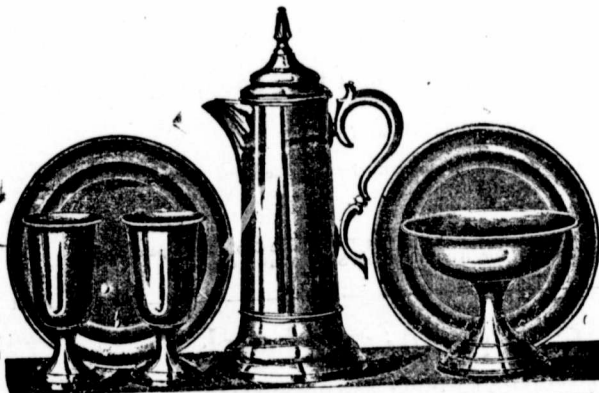
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